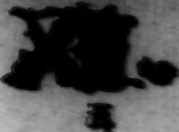


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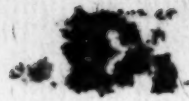
LUNATIC ASYLUM.

By RICHARD TILLARD, M.A.

Vicar of Wirksworth, Derbyshire.

Y O R K;

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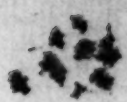
STEVENSON

Printed in New York on the 18th of April 1870

EVANSTON

RICHARD T. EVANSTON





TO THE
GOVERNORS OF THE LUNATIC ASYLUM,
AT YORK,
THIS SERMON,
PUBLISHED AT THEIR REQUEST,
AND FOR THE BENEFIT OF THAT
CHARITY,
IS, WITH GREAT RESPECT, INSCRIBED,
BY THEIR MOST OBEDIENT
HUMBLE SERVANT,
RICHARD TILLARD.

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*** The YORK LUNATIC ASYLUM was erected with a view to discourage the lower kind of private Mad-houses. It is confined to no district, but extends its Benevolence to the poor and indigent in every quarter of his Majesty's dominions. The present expence to each patient is Eight Shillings per week, which includes Diet, Washing, Lodging, and Medicines; but as soon as a fund can be raised by the Liberality of the Public, the payment will be lowered.

Donations are received at the York Banks; and all letters concerning the business of the Asylum are requested to be addressed to A. Hunter, Physician, in York.

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S E R M O N.

GENESIS i. 26, former part.

AND GOD SAID, LET US MAKE MAN IN OUR
IMAGE, AFTER OUR LIKENESS.

THE sacred Historian in the former part of this Chapter has given us, in language the most simple and most sublime, an account of the Creation, when it pleased the Almighty to reduce the World which we inhabit from a state of Confusion to Beauty, Harmony, and Order. The Earth was without form and void, and darkness was upon the face of the deep; God said, "Let there be Light, and there was Light." Thus sprang up, as the first-born of Creation, that Element which gives life and vigour to all the rest; which diffuses vivacity, cheerfulness, and pleasure over every thing around us. Soon after this we find the Waters, in obedience to the same command, retiring to the place appointed for them, and suffering the dry

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Land to appear, which immediately, upon the issuing of the Almighty Fiat, was cloathed with a beautiful verdure, and produced every herb bearing seed, and every tree bearing fruit after their kind, which were to be for food, for medicine, for various service to the Earth's future inhabitants. When the Earth was fitted for the reception of living creatures, the Word of God called them into Being. From the Monsters of the deep to the smallest Insect which the Waters produce, from the savage Tyrants of the desert to the minutest Reptile which creeps upon the Earth, he spake the word and they were created.

Thus far all was good; but still one thing seemed wanting to compleat the whole, a Creature endowed with Reason and Intelligence, enabled to contemplate and admire the works of the Almighty, to discern his wisdom in the contrivance, and his power in the execution of them; to adore his beneficence for having bestowed upon him so beautiful an habitation, and given him such exalted faculties; and who, by those faculties, approaching nearer than any other Being to the Divine Nature, and having dominion and power over the earth and all the

the inferior creatures, might render them subservient to his benefit and advantage. This too, we find, was in the councils of the Almighty that such a Being should be formed; and to finish the great work of the Creation, Man arose. God created him in his own Image, in the Image of God created he him, and gave him authority to subdue the Earth, and have dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth. This was the great charter given to this distinguished Creature, and the means to render it effectual were his Reason and Intelligence, and his faculty of Speech, which renders him capable of communicating his thoughts, of forming society, and uniting the whole power of his species to obtain and exercise that dominion which was destined for him by his great Creator.

If we examine this idea a little more particularly, we shall find still more abundant cause to be satisfied of the truth of the assertion, That it is Reason alone which gives us the Superiority; and we shall likewise discover how great, how invaluable, how glorious are the advantages we derive from this most excellent

excellent gift of the Almighty. When we contemplate the inferior creatures how many of them excel us in strength, and would, with ease, be capable of destroying us; how many more surpass us in swiftness, and would be able to elude our most eager pursuit? But Reason and Intelligence teach us how to defend ourselves against the one, and instruct us in the means of taking the other. It is Intelligence which enables us to lead the Lion captive, to reclaim the Elephant, to subdue the Horse, and make him obedient to our pleasure, and conducive to our advantage. It is Intelligence alone which renders the superior swiftness of others fruitless and unavailing in their attempts to escape from us. It is superior Intelligence alone which enables us to train inferior creatures to our service, and to make their natural instinct and sagacity beneficial to us in destroying such as are noxious to Man, or in guarding, preserving, and guiding such as are rendered domestic, and are more peculiarly necessary to him.

These are some of the advantages which we derive from Reason and Intelligence; but we shall find others rising much higher in the scale, if we compare

pare our knowledge with that of other creatures. All their knowledge, and all their desires are confined to the preservation of the individual, and the continuation of the species, and in this they are guided by an uniform and unalterable instinct, totally incapable of any further improvement; and in such a power the wisdom of the Creator is eminently conspicuous. As they were intended to be confined to peculiar countries and climates, they are universally directed to the use of the same materials, and to employ them in the same manner in the disposition or the construction of their habitations; whilst Man, destined to inhabit every various region of the earth, has Intelligence given him to distinguish in every part the several materials necessary for his purpose, and to adapt them in the best manner, to avoid the difficulties, and to attain the conveniences of the several regions and climates in which he dwells.

Another advantage which arises from our Reason, when assisted by Language, is our Capacity of forming Society, in which the united efforts of many conquer difficulties otherwise unsurmountable, and furnish advantages unattainable in a separate state.

We find where men have not yet formed themselves into Societies, or where Society is yet but in a very imperfect state, that the face of the country is rude and uncultivated, covered with dark and impenetrable forests, with unwholesome swamps, and impassable morasses; where Society is further advanced we see the earth, subdued by the joint industry of men, assume a pleasing and enlivening verdure; those unwholesome swamps turned into beautiful meadows, and the morasses, drained by their united powers, converted into dry land, "covered over
"with Corn, they shout for Joy, they also sing.*"

Upon Reason and Intelligence depend not only all those arts which are necessary to the comfort and convenience of life, but all the finer and imitative arts which contribute to the pleasure, to the embellishment of it. Here, were we to stop and rise no higher, we should have abundant Reason to be grateful to our kind and beneficent Creator; but when we consider further the much greater pleasure and happiness we derive from intellectual pursuits, from the investigation of Nature nearly to her inmost recesses, the advantages we draw from the many

* Psalm lxxv. 13.

many wonderful discoveries which Philosophy has made in the properties of the various elements of that world which we inhabit, by which means the very elements themselves become in a great measure the servants of man, and promote his interest, his health, and pleasure: When we consider further that our researches are not limited by our own world, but that we are capable of launching beyond it into the boundless ocean of space, and there discovering, if not in a manner capable of absolute demonstration, yet by highly probable reasoning from analogy, other worlds and other systems revolving round other Suns, and inhabited likewise by intelligent Beings, what a noble, what a sublime idea does it give us of the capacity of the human mind, and of the goodness of that great Being who has honoured Man with such exalted faculties!

But however noble, however sublime these intellectual pleasures are, yet they are of an inferior consideration, far less conducive to our real happiness and welfare than some other advantages which we derive from our Reason and Intelligence. It is this only which makes us capable of permanent Society, and of improving all the benefits resulting from

from it. In the inferior creatures in general we see that appetite alone unites them, that the parental affection continues no longer than the absolute necessities of the offspring require it; that of other relations and connections they have no knowledge; but the superior Intelligence of Man gives him ability to discern, and inclination to pursue the advantages arising from permanent Society.

From this source flow all those agreeable pleasures which we find in entertaining and improving conversation, and the mutual communication of our ideas and sentiments. From this source flows the pleasing intercourse of a reciprocal exchange of benefits and favours. To this we are indebted for the more exalted pleasures resulting from a sincere and cordial friendship. On this principle are founded the higher and more refined endearments of the nearer connections of life, the parents in fondness gazing with inexpressible delight on the lovely and promising plants which they have reared, and the children, in return, looking up with grateful affection to those from whom they derive their Being. On this foundation alone can be fixed that pure, true, and genuine affection which ennobles
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and adorns the nearest and tenderest of all relations from which springs the greatest happiness of life.

But if more can yet be wanting to display the superiority of Man over other creatures, a superiority of Excellence as well as Dominion, let us consider that he is the only creature we know of that is capable of forming a reflex judgement upon his actions, and determining concerning the moral good and evil of them. It is this which constitutes him an accountable Being; it is this which enables him to form laws and regulations for the government of Society, and the better attainment of all the advantages of it; to restrain those who, neglecting or despising the admonitions of Reason, would injure their fellow-creatures, either by depriving them of their property, or, to gratify their malice and revenge, by taking away their lives. It is Reason and Intelligence that lead us to that principle which is the foundation of all justice, that we ought not to do to others what we are not willing they should do unto us.

Thus far we have gradually ascended in the scale of those advantages which we derive from Reason and Intelligence; but the highest and most impor-

tant of all remains as yet unmentioned, That Reason and Intelligence constitute Man a religious Being. By these he is enabled to discover the existence of God, in some measure to trace his attributes and perfections, to discern the relations in which he stands to him and the duties arising from them. How great, how invaluable, how glorious is this privilege! To be able to extend our Thoughts not only beyond the narrow limits of our own world to other systems and superior orders of Beings, but to rise in contemplation to the great Author of all things, to be capable of discerning his wisdom in the designing, his power in the execution of them, and his goodness to the Sons of Men in giving them so distinguished a rank in the creation, and constituting them Lords of this lower world; and, to crown the whole, Reason discovers to us, though, blessed be God for it, Revelation does it in a much stronger and fuller manner, that the narrow circle of this life will not terminate our Being, but that we shall rise to still higher perfection and to more exalted happiness.

What this more exalted happiness will consist of is no where expressly declared to us; but if we may
be

be allowed with humility to conjecture concerning it, it appears not improbable that it may in a great measure consist in such an enlargement of our Reason and Intelligence, as shall enable us to discover more fully the several relations of things, and the connections and mutual dependencies of the several orders of Beings, by which we may the more clearly discern the wisdom and goodness of God in all his dispensations; our kind congratulations with his creatures will be improved, and our devout affections towards God more highly exalted; the rectitude of our own minds will be so firmly established, that we shall feel a perfect complacency with the divine will, and an uniform desire of obedience to it. Happy would it be for us if such were always our conduct, if the unerring voice of Reason were always attended to, and her dictates universally obeyed; but unfortunately the sad reverse of this is too frequently the case, and, deposing Reason from her throne, men give themselves up entirely to the government of their passions. I do not mean at present to consider this matter in a moral or a religious light, because, when looked upon in that view, these voluntary, and therefore criminal, deviations from Reason are more to be lamented than the total

loss of it ; but I mean simply to consider them with respect to the uneasiness they occasion to those who yield to their influence.

When Ambition tyrannizes over the mind, what vexation, what restless turbulence does it infuse into the bosom possessed by it ! Ever dissatisfied, ever uneasy till he has attained the summit of his wishes, the Ambitious Man makes no scruple of sacrificing the happiness and lives of thousands to his inordinate love of Power. When Avarice is the prevailing passion of the soul, how does it stifle every pleasing sensation, every kind impression, every tender emotion ! Ever tormented by carping care, ever pining with the anxious fear of want, the Miser lives neglected, hated, and despised, and dies unpitied. When the love of Pleasure is predominant, what is the condition of its unhappy votary ? Panting with eager desire for the attainment of it, he is perpetually pursuing a phantom which does and will for ever elude his grasp ; or if for a short time he possesses what he falsely thinks and calls Pleasure, the possession is constantly succeeded by languor, satiety, and disgust.

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To the cool, sober, and dispassionate eye of impartial Reason, the Ambitious Man on his throne, the Miser in the possession of the most unbounded wealth, and the Man of Pleasure in the highest enjoyment of gaiety and dissipation, are alike unfortunate and pitiable objects; but if these partial deviations from Reason are, for their consequences, to be thus lamented, from which, nevertheless, the unhappy sufferers may be reclaimed by pain, by sickness, by misfortune; if these partial deviations from Reason are to be thus lamented, how much more are they to be pitied, who are totally deprived of this faculty, which is the glory of a Man? That there are many in all ranks of life in this forlorn situation, is a melancholy fact, and there is too much reason to believe that the disorder of late years has been, and still is increasing. The natural causes of the malady, in what manner it is produced, and its effects upon the human system, it is the province of the physician to explain; yet there are two causes from which I believe it often springs, and to the latter of which its increase of late years is very probably owing, which I think may not very improperly be termed moral causes of it; and which therefore I shall mention to you, and desire you to

take

take as they very justly deserve, into your most serious consideration. The one is the voluntary and unrestrained indulgence of any particular passion, especially of Pride, Ambition, or Revenge. The other is one perpetual round of Pleasure and Dissipation. Some may perhaps ridicule this thought, others may possibly be alarmed at it. The latter, however, may derive comfort from the reflection, that the prevention of the calamity from this cause is easy, and absolutely in their own power; with respect to the former, I would wish them seriously to consider that various disorders, which take their rise from a perpetual hurry and violent agitation of the spirits, and a want of that rest and composure so indispensably necessary to the renovation of fatigued and exhausted nature, sometimes, and perhaps not seldom, terminate in the total loss of Reason. To this cause may likewise be subjoined Intemperance, which occasions an unnatural flow and elevation of the spirits, which are constantly succeeded by a proportionate depression of them, and such unseasonably vehement impressions must harass the human system, and produce the most pernicious consequences; nor is it at all to be wondered at, that short repeated fits of Insanity, for such Intemperance

perance may be justly called, should at last settle in the final subversion of Reason.

Let then the Gay, the Dissipated, the Licentious pause for an instant in his wild career, and consider whether he would wish, if ever he should recover from it, to feel the unhappy reflection that he had brought such a misfortune upon himself; or, if he should never recover, to give his friends the heart-rending thought that a malady, the most dreadful to which human nature is exposed, was the consequence of his own wretched folly.

That this disorder is the most terrible of all misfortunes, a moment's reflection is sufficient to decide. In all other cases Reason enables us to exert endeavours for our relief, or, with fortitude and patience, to support ourselves under unavoidable calamity; but how miserable is that condition when our only support is taken from us, when that which constitutes us Men is lost, when the divine Image is wholly obliterated in us, and we are reduced even below the inferior creatures!

Contemplate

Contemplate the unhappy Maniac, deprived of the possibility of performing a single act for the benefit of himself or of his family, entirely excluded from all the comforts of society; worse than dead, for to all the purposes of life he is dead though living, a perpetual monument of woe to his afflicted friends; not only lost to all society, but sometimes dangerous to it, he becomes a fear to his acquaintance, and they that see him without flee from him; or, with respect to himself, perhaps in a still more deplorable situation, sunk in silent gloomy despondency, without one ray of comfort to cheer or enliven his benighted soul; or, if perchance a solitary gleam should break in upon him, turning away from and endeavouring to exclude it.

I see you are affected by the thought, how much more would you be so by the sight of the poor pitiable object! What would you do, or rather what would you not do to recover him from his forlorn and lost condition, to restore to an afflicted Wife, a beloved and affectionate Husband; to his in part Orphan Children, a tender Parent, the faithful guardian of their helpless youth; to his sorrowing Friends, an agreeable and social Companion; and to Society, an
useful

useful Member! I know you would only want an opportunity to be presented to you, and you would eagerly embrace it. In the humane and benevolent institution which is the occasion of our present meeting, behold that opportunity is offered to you. Arguments, I am sure, you can want none to enforce it, I will therefore use none. I will only suggest one single thought which must afford you the highest Satisfaction.

You have all lately as Christians, and I hope with sincere and genuine piety, commemorated the sufferings of your crucified Saviour; with hearts full of gratitude and love, I hope and trust, you have commemorated them; behold then a glorious opportunity of expressing that gratitude of shewing forth that love, and in some measure, with reverence I speak it, of returning the debt; for our blessed Lord tells us, that at the last Day he will accept of our Benevolence as done unto himself, "Inasmuch as ye have done good to one of the least of these my Brethren, ye have done it unto me."*

* Matthew xxv. 40.



[25]

useful Member! I know you would only want an opportunity to be presented to you, and you would eagerly embrace it. In the number and importance of the occasion which is the occasion of our present meeting, behold that opportunity is offered to you. Arguments, I am sure, you can want none to induce it. I will not, as we have seen, I will only suggest one single thought which may afford you the highest Satisfaction.

You have all been as Christians, and I hope with sincere and genuine piety, conscientiousness, and integrity of your Christian spirit; with hearts full of gratitude and love, I hope and trust, you have communicated them; behold then a glorious opportunity of expressing that gratitude of showing forth that love, and in some measure, with reverence I speak it, of retaining the debt; for our blessed Lord tells us, that at the last day he will require of our better loves as those who have been faithful. "as we have done good to one of the least of these, we have done it unto me."

